

those who are more academically inclined, he also invites further serious thought and practice in contextualization, so that, as his title suggests, we may sing ‘the Lord’s song in a strange land’.

Chris Northcott

Moreland, J.P. *The Recalcitrant Imago Dei: Human Persons and the Failure of Naturalism*. London SCM Press, 2009. (ix + 210 pp). [ISBN: 978-0-334-04215-0]

J. P. Moreland’s latest book is a wonderful addition to the ever growing polemic against the dominant worldview in secular philosophy today – that of evolutionary naturalism. The title *Recalcitrant Imago Dei* gives away Moreland’s intentions from the start. Recalcitrant means stubborn, or unable to fit in. This book is Moreland’s reminder to the naturalists of their inability to accommodate specific aspects about the human person that are easily reconcilable, even required, within a biblically theistic framework.

The advance of the Christian position particularly deserves applause. With particular reference to the doctrine of *Imago Dei* Moreland unashamedly highlights biblical theism as the primary contender in this debate. This is sadly not the case for some books written by Christian philosophers with similar arguments and intentions.

Elements discussed in this book are human consciousness, free will, rationality, the substantial soul, objective morality, and intrinsic value. With a chapter dedicated to each Moreland consistently shows the inability naturalist have in accommodating these stubborn elements so obviously ingrained in every facet of human life, and consistently promotes biblical theism as the acceptable alternative.

What appealed most notably was Moreland’s argument for human consciousness as a defeater of the naturalist position (this was Moreland’s second chapter and the arguments here reveal his program well). In this chapter Moreland develops his argument

along similar lines to his previous works in this area (specifically his *Consciousness and the Existence of God*, and William Lane Craig & Moreland's *Blackwell Companion to Natural Theology*) Moreland argues that evolutionary naturalism is 'a strictly physical story' (p. 17) and therefore the realities of mind and consciousness have no place (and no necessary existence) right from the start. If matter is all that existed in the beginning it follows that matter be all that exists now, regardless of the complex developments within the evolutionary process. In his words, 'Start with matter and tweak it physically and all you will get is tweaked matter.' (p. 17). For this reason, the existence of human consciousness proves highly problematic for the evolutionary naturalist (a fact that many naturalists do not deny, see p. 17-18).

In response it has been suggested that consciousness is in fact a *physical* reality, and that it corresponds perfectly with various physical states observable within the human brain. However, as Moreland points out, there are requirements of physical matter that are not present in consciousness. For example, consciousness occupies no physical space; and, consciousness is a subjective knowledge, where as physical states are purely objective (p. 20). Further, consciousness and physical matter are not necessarily dependent upon one another. If we imagine a world without the existence of consciousness, the existence of physical matter is not at all problematic. In a world without consciousness 'matter would still exist and be what scientists tell us it is. Carbon atoms would still be carbon atoms; electrons would still have negative charge. An electron is still an electron regardless of whether or not conscious minds exist in the world' (p. 20-21). Consciousness is not, therefore, built into physical matter. Thus, it would seem that the only way for consciousness and physical matter to work together is if they were created by God to do so.

After developing this argument Moreland turns to address prominent alternative explanations for human consciousness that do not result in theism. The authors he engages here are Frank Jackson, John Searle, and Conin McGinn (these are authors Moreland continues to engage throughout the book, particularly John Searle). Moreland successfully, in my opinion, defends

consciousness as a defeater of evolutionary naturalism and a fact in favor of biblical theism. Naturalists here are faced with the grim necessity of denying genuine human consciousness, or else are forced to adopt biblical theism as the alternative.

Moreland develops his argument in a similar manner throughout the following chapters, but his conclusion is always the same – evolutionary naturalism is unable to accommodate for these recalcitrant elements, while biblical theism praises them as integral to the human person created in as the *Imago Dei*.

The major criticism of the book, however, is in its style of writing. Being largely a consolidation of Moreland's previous work in this area, the book has a confidence that tends to say too much in too small a space. What should really be a 300 page work is here achieved in only 180 pages. Also, Moreland utilizes highly technical and philosophical language to make his points and offers very little in terms of background and introduction. This makes it a very difficult book to read. So unless the reader is already familiar with the arguments discussed, particularly Moreland's own emphases, they are likely to struggle. In Moreland's defense, however, this is clearly not an introductory volume, nor a clear presentation designed to attract and inform outsiders. It achieves what is intended with precision, but because of this it will likely fail to attract a wider audience.

With so many voices in criticism of the Christian position this book is timely and efficient in its task. For those philosophically minded this book will foster confidence for the sake of God's mission in the world.

Ian Goodman

Myk Habets, *The Anointed Son: A Trinitarian Spirit Christology*. Princeton Theological Monograph Series 129. Eugene, OR.: Pickwick Publications, 2010. [ISBN: 978-1-60608-458-8]

Myk Habets' book, *The Anointed Son: A Trinitarian Spirit Christology*, sets out to provide an orthodox and Biblical approach to the